

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, SEPTEMBER 21, 1838.

NO. 27.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, BY
REV. ELISHA CUSHMAN.
Office, corner of Main and Asylum Streets,
Third story, entrance on Main Street.

Terms.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.
Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscrib-
ers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All letters and communications on subjects con-
nected with the paper, must be addressed to the Ed-
itor—post paid.

J. H. LATHROP & CO. Printers.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for September.
GREECE.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED
PATRAS, JAN. 25, 1838.

Translations—Printing Press—Schools.

In one of our letters we expressed the hope of
being able soon to commence the work of transla-
tion for the press. This we might have done,
could we have found, for a length of time, a
teacher competent to make our translations good
Greek. For while it is comparatively easy to
translate *verbally*, it requires no small perfection
in a language, to translate into it according to its
peculiar idiom. Our translations, therefore, hith-
erto have had, and, for some time still to come, must
have no other design than our own improvement.
I mention this, as it bears on the subject of send-
ing hither a press. It should be noticed, how-
ever, that there are in print or press, in modern
Greek, numerous publications approved by the
American Tract Society, any of which may be
re-printed.

Dr. M. informs us that the 'Moral Philosophy'
will be ready for the press within three months,
should nothing unexpected occur to prevent. He
proposes to send a prospectus to different parts of
Greece, and to his friends in the Ionian Islands,
(in which place he is extensively known,) for the
purpose of soliciting subscribers. This is a com-
mon way of publishing books in Greece.

Since our letter in regard to a press, some facts
have come to light, which, together with the last
communications from the Rooms, present the thing
in a somewhat different aspect. Scriptures, we
have learned, may be had at present, from the
British and American Bible Societies, if not by
gift, at least cheaper than they can be printed
here. And if it be a fact, that school-books and
tracts, especially the latter, may be had to a de-
sirable extent from the A. B. C. F. M.'s press, at
Smyrna, this is certainly all that we could wish.

The publications at Malta and Smyrna are far
more extensive than we had supposed, and it is
possible that of late the governmental press at
Athens has diminished the demand for school-
books from mission presses.

Respecting schools, it will be proper to notice
something of the changes which have taken
place in Greece, and especially in Patras, during
the past year. The government seem to be wak-
ing up in respect to this subject, throughout
Greece, particularly in those places where mis-
sionaries are established. Recently one of the
most celebrated teachers of the kingdom has been
sent to patras, in order to take charge of the
Hellenic school. Within the last two weeks, also,
a school for girls has been opened, to be sup-
ported chiefly from the funds of the town. It already
contains one hundred scholars. The school is
free for the poor. In all this, we would see the
hand of a wise Providence, and we cannot but
think God designs it for good.

Mr. Love proceeds to offer the following views
relative to the

Comparative claims of preaching, and school teaching.

That it is a work of benevolence and piety to
teach the ignorant the ordinary branches of use-
ful knowledge, I do not deny. But are these
operations usually blessed to the conversion of the
soul? This with me is the question. 'They
prepare the way for conversion,' it is frequently
said. Very true, I answer, and in Greece they
hedge it up again, and the missionary finds him-
self opposed, and slandered, and destroyed, with
scarcely a single convert to appreciate the purity
of his motives, and the benevolence of his labors,
or to plead the cause of his Master and of undy-
ing souls, within the doors that are shut against him.

Let me preach Jesus Christ and him crucified
—the glorious gospel of the blessed God—neither
looking to 'Egypt for help,' nor refusing to bear
the cross. If I err, I err with the more success-
ful of every age of missionary effort. If I err, I
err with apostles, and martyrs, and confessors, of
whom this world was not worthy—nay, I err
with the blessed Jesus himself, who preached the
gospel to the poor. Nor has the gospel ever been
preached in vain. And if wicked men have ar-
rayed themselves against it, the saints of the Most
High have always come off conquerors. Nor can
I think that there is anything in the condition or
circumstances of this people, forbidding a faithful
exhibition of the blessed truths of our holy reli-
gion. What others may have seen, I know not.
I have never seen any thing which would afford
the missionary an occasion afterward to say, 'In
stripes abundant, in prisons frequent, in deaths
oft; five times received I forty stripes save one;
thrice was I beaten with rods; once was I stoned.
In journeys often, in perils of robbers, in perils
by my own countrymen, in perils by the heathen,
in perils in the city, in perils among false brethren.
In weariness and painfulness, in watchings often,
in hunger and thirst, in fastings often, in cold and
nakedness.'

Perhaps one is ready to inquire—Is it best then
to relinquish schools entirely? We answer—by

no means, but *teach less and preach more.* Such
is the state of things at Patras, just at the pre-
sent time, in respect to schools, that it is difficult
to say how much, or how little we ought to teach.
What will be the character, extent and perma-
nency of the town school?—Will the English
ladies' school be re-opened?—are questions of in-
terest touching this subject. The Hellenic school,
with its present teachers, will, in a great mea-
sure, supersede the necessity of a high school on
our part for boys. In respect to such an establish-
ment, with the present provisions of government
in this town, and with the present state of feel-
ing among one class of Greeks,—we would pro-
fit by the example of Rev. Dr. King, and be
premonished by the condition of the Smyrna
schools. If there should be here, at any time,
pious young men of promise, they should in no
wise be neglected in the principles of sound learn-
ing. In respect to our other proposed school
operations, while we still feel that something
should be done, it will be impracticable to form
an opinion as to particulars, at the present time.

Distribution of Scriptures, Tracts, &c.

Since our last, the governor of this province
has been absent, and our petition to be booksellers
remains as it was. In our last, it was noticed
that Dr. M. had, at our suggestion, taken out a
license, for the express purpose that we, through
him, might distribute tracts, and give the Word
of Life to this perishing people. An extract of a
letter, dated Aug. 29, 1837, will show you the
kind proposal of Rev. Mr. Calhoun, agent of the
American Bible Society, and now at Smyrna.—
Mr. C. says, 'I have come to this part of the
world, on an agency of the American Bible So-
ciety. That society has been in the habit of mak-
ing appropriations of bibles, or money, in these
parts; and one part of my duty is, to supply
American missionaries with such scriptures as
they may need. It has struck me, that you may
be in want, from time to time, of copies of the
Greek, or other scriptures. If so, I shall be glad
to furnish you with such as you may need. The
A. B. S. has published only the New Testament
in Modern Greek. But I am at liberty to pur-
chase, at the depots of the British and Foreign
Bible Society, such scriptures as we have not.—
The B. & F. B. S. has a depot here, and another
at Athens; so that I could have you supplied at
short notice.'

The letter was received Sept. 15th. As soon
as the door was open for our operations, we re-
plied; and after expressing our gratitude, in re-
sponse to his kind offer, we laid before him the ex-
tent of the field, the wants of the people, and our
facilities through Dr. M. for supplying them, leav-
ing it with him to furnish us, at the expense of
the Bible Society, such scriptures, [i. e. whether
British or American,] and as many, as his own
judgment should dictate. It is hardly time yet
for the books to arrive.

In the mean time, Dr. M. has received a note
from the acting governor, stating that he must not
distribute the 'Translated Scriptures,' since the
holy Synod of Greece are displeased at the scrip-
tures being translated, and opposed to their being
circulated. Dr. M. replied, that he is under the
laws of king Otto,—that he knows of no legis-
lative body in Greece, but the General Council,—
that to the Synod he is not amenable, and, since
it is neither illegal nor wrong to distribute the
WORD OF GOD in a language, which the people
can understand, he must distribute. Dr. M. is
therefore distributing. He says he apprehends
no difficulty. It will be seen, therefore, why we
have thought best to have the whole operation, at
present, carried on in his name, and at his house.
He informs us that he has prepared an article for
the press, which he thinks will silence all objec-
tions. This was done without any suggestion on
our part, and even without our knowledge. It
does not require much faith now, to see that the
withholding of our petition—the thing which en-
listed Dr. M. in the distribution of the scriptures
—was one of the blessings which God had in
store for us.

We are pleased to see that Dr. M. keeps a copy
of the holy scriptures on his table, for his own
reading. Last week, on Monday eve, he had an
occasion to show me a number of passages, oc-
curring in his reading the day previous, and
touching the inutility of religious teaching in
the church in an unknown tongue.

Said the Dr. to the bishop of Achaia,* while
his little boy was reciting scripture, and answer-
ing scripture questions, 'My son has been able to
obtain this scripture knowledge, by means of the
Translated Scriptures. In my opinion, the Bible
Societies of England and America have been a
great blessing to our nation.' 'But,' says the
bishop, 'these missionaries teach our children,
and publish books contrary to our religion.' Says
the Dr., 'I am now talking about the *translated*
scriptures. Perhaps I understand the ancient lan-
guage as well as any man in the Peloponnese. But
when I read the Septuagint, my mind soon
becomes weary. I learn the will of God with far
more ease from the translation. Is not this, then,
a great blessing to our nation, so many of whom
cannot understand the word of God at all, in the
ancient language?' 'Unquestionably!' exclaims
the bishop, 'but I do not understand what influ-
ences these missionaries to leave their country,
and their homes to spend their lives amongst us,

*Pronounced A-cha-e-a. The Greek has a uni-
versally the sound of the Roman *a* in *far*. The *i*, that
of *i* in *machine*.

I will here say one word respecting *accent* in the
Greek language. In Greece, the accent in pronun-
ciation corresponds exactly with the written accent.
The former is spoken with the accent on the ante-
penult, the latter with the accent on the penult.
The only exception I have noticed to this remark, is in
the dissyllable prepositions. Here, the stress of voice
is on the first syllable, while the written accent or
tone is on the last. The written accents of the an-
cient and modern language correspond, wherever the
words are the same. The acute, the grave, and the
circumflex, accents are marked by no difference in
pronunciation. The Greek scans his poetry, placing
the accent on those syllables marked by the *written*
tone, notwithstanding it is said in our colleges to be
impossible.

unless they have some self-ends in view.' Says
the Dr., 'I will ask you one question. Tell me,
what influenced Lord Guilford in his kindness to
Greece, and Grecian youth? Was it selfishness
or benevolence?' 'Benevolence, surely!' was the
reply. 'There are many Lord Guilfords still in
England and America,' rejoins Dr. M., 'whose
only motive is benevolence, in their labors for
Greece. You know that there are two Ameri-
can missionaries, with their families, in Patras.—
With these men and their designs, I am well ac-
quainted, and I know they have no other object
than to teach sound learning, and what is found
in the holy scriptures.' The bishop at this mo-
ment was called, and here ended the conversation.
We suggested to the Dr., that if the bishop was
not aware of any motive in this world but selfish-
ness, he might be referred to Him who left heaven,
and came into this world and died on the cross for
sinners, or to him who declared himself the Apostle
—to the Gentiles, going through this
land preaching the gospel.

The only open decree, I believe, of the synod,
on the reading of the scriptures, by the people,
appeared, if I mistake not, in 1833, declaring the
Septuagint, and the New Testament in ancient
Greek, to be canonical—to be the only scriptures
to be read in the churches, and the only scriptures
proper for religious instruction, &c.; since which
time, as you are aware, the demand for the trans-
lated scriptures has increased many fold, and many
thousands have been circulated.

We ourselves have distributed, the past year,
ninety copies of the New Testament scriptures,
and some fifteen or eighteen copies of the differ-
ent printed parts of the Old;—also, perhaps one
hundred and fifty small religious books and tracts.
This has necessarily been done, especially for
months past, under most disadvantageous circum-
stances. Sometimes we have felt rather uneasy
as to what might be the consequences. At oth-
ers, when an individual has come, and besought
us for the Word of Life, or a religious book, con-
scious that we had done all in our power to obtain
the illegally withheld permission, we have given
—thinking if they put us in prison, it would be
a good place there, to preach the gospel.

Of the box of books received from Rev. Mr.
Riggs, and noticed in ours of the 19th of August
last, one hundred and ten were copies of the scrip-
tures; the remainder school-books and tracts,
chiefly the latter, and these principally of the
publications approved by the American Tract So-
ciety. These are the books which Dr. M. is now
distributing. Since he began, four days since, he
has disposed of forty-eight copies, eighteen of
which were scriptures. He gives to none who
are not solicitous of receiving.

In regard to a new station, we fully appreciate
the remarks made on this subject in your last, and
were very sorry to learn, what we had every
reason to expect, that the pecuniary embarrass-
ments of our country were affecting the treasury
of the Board. But 'as prospects were brighten-
ing at some points,' and as we are laboring in this
great field *single-handed*, so far as our own de-
nomination is concerned, I cannot but hope that
our fathers and brethren will think of us—no!
not of us, but of these *perishing multitudes*, and
send out a reinforcement the ensuing autumn, if
the men can be found. Should circumstances,
however, compel to our laboring for a consider-
able time without reinforcement, the following
considerations, among others, should have their
weight in determining whether, 'in order to be-
stow our labors with the greatest and best effect,'
there should not be in connection with this, also
another station.

You see how it is in respect to the distribution
of the scriptures, tracts, &c. In this department
of labor the station would not suffer, if another
were also occupied. And in respect to schools, if
it be desirable to do something here, notwithstanding
the provisions already made by government,
would it not be more desirable to do something
where nothing is being done? With respect to
the exhibition of the truths of the gospel, if in-
quirers were pressing in upon us by scores, the
case would be different. Few circumstances
abroad could then be so interesting, as to warrant
a removal of a part of the labor from this station.
But while, at the present time, we would bless
God for some encouraging tokens, we see that the
intercourse of both of us is nearly with the same
individuals.

And finally, how can I feel that two mis-
sionaries should be stationed at one place, (unless it
be extensive,) while other places, of equal or greater
importance, are entirely destitute; and where
thousands and tens of thousands are not only
ignorant of the glorious gospel, but have *no means*
in their power of acquainting themselves with its
blessed truths. The precious gospel gave me life,
and it was because salvation through Christ is
not possible to my fellow sinners in heathen lands,
that I could not preach the gospel at home.

Until the present time, I have not been able to
visit Salonica. I design now to embrace the first
opportunity, and with the blessing of God hope
to communicate the results of my tour immedi-
ately after returning.

Covetousness.—Many who make the most
glaring profession of religion, and are extremely
fastidious in respect to evangelical views and or-
thodox opinions, are not unfrequently distinguis-
hed by selfish and avaricious dispositions.

There would be no end in specifying all the
particular instances and circumstances connected
with the manifestation of covetousness, even by
persons who are continually talking about union
with Christ, spiritual mindedness, and their own
and others conversion!—*Dick.*

Anecdote of Dr. Lathrop.—Dr. Lathrop was a
man of genuine piety, but much opposed to the
noisy zeal that 'seeketh to be known of men.'

A young divine, who was much given to en-
thusiastic cant, one day said to him, 'Do you
suppose you have any real religion?' 'None to
speak of,' was the excellent reply.

THE FIRE BELL.

When a fire breaks out in any part of the City,
and the fire-bell gives the alarm, how the inhabi-
tants of that neighborhood are stirred up, all in
consternation and full of bustle; every one fear-
ing that his house, or some other house near him
is on fire. What dread and horror prevail! The
sound of the bell awakens the drowsy and the
sleeping: they jump out of bed, looking through
the windows, asking every person they see,
'Where is the fire? where is the fire?'

But alas, alas! how many have been warned
by God's faithful servants; who have cried aloud,
and have not spared, and lifted up their voice like
a trumpet, in giving the alarm that sinners are in
danger, but had reason often to say, 'Who hath
believed our report, and to whom is the arm of the
Lord revealed?' Some of God's Boanerges have
rung the *ten fire bells of Sinai*, and have clapped
and thundered the thunders of God's law in
men's ears, and have warned them to flee from the
wrath to come, and yet thousands have been deaf
as stones, until they sunk into the eternal abyss,
where they lifted up their eyes in torment, crying
'We are tormented in this flame!'

Sinner, thou hast a fire-bell in thy bosom, which
I call *conscience-bell*, and there is a communica-
tion between thy conscience and God, as a string
or wire, and when thou dost any thing that is
wrong, *God rings the bell*, and the horror and re-
morse which thou dost feel after sinning, is the
alarm which he gives, that there is a *fire kindling*
within thy house, therefore, pray that the Holy
Spirit may bring the *fire engine of his grace*, and
pour upon thee the *water of life*, or else that fire
of remorse which thou frequently feelest, will
break out into an everlasting blaze, unless it be
quenched in time.

There was a woman in London some time ago,
who left her babe in the cradle and went out on
business; but to her great surprise, on her return
home, she found the house in flames. She exerted
herself, and others, to save the best furniture from
being destroyed by the devouring element. At last
she recollected her child, but alas! it was too
late—the dear child was consumed to ashes.—
The *forgetful mother* was in a state of distraction,
rolling in the street as a mad person, crying out
O my child! my child! my child! What a
melancholy state this woman must have been in
whenever she reflected on her conduct, forgetting
her child which was of more value than all her
property. Thus it is with many a sinner who has
been careless of the trifles of this world, and for-
gets the *soul*, which is more precious than the
whole world. Thousands this moment, like that
female, reflect on their past conduct; they are
ready to say, what fools we have been, toiling and
laboring to gather dust and chaff, but missed the
pearl of great price; but the summer is ended,
the harvest over, and we are not saved!—*Morris*
London and Country Scenes.

Ministers' and Deacons' children.—The Sec-
retary of the Massachusetts S. S. Society, has
been for some time past collecting facts in regard
to the children of ministers and deacons, in order
to prove the old saying that 'ministers' sons and
deacons' daughters are worse than common chil-
dren,' false. In 268 families which he has can-
vassed, he found 1,290 children over 15 years of
age. Of these children 884, almost three fourths,
are *hopefully pious*; 794 have united with church-
es; 61 entered the ministry; only 17 dissipated,
and about half only of these, became so while
with their parents.

In 11 of these families, there are 123 children,
and all but 7 pious. In 56 of these families there
are 249 children over 15, and all are hopefully pi-
ous. Such facts show how groundless are the
statements of those who are accustomed to
speak of the waywardness and wildness of min-
isters' and deacons' children. We believe it is
generally done with a very limited knowledge of
facts in the cases.—*Zion's Advocate.*

WHITEFIELD.—In the last visit but one which
Mr. Whitefield paid to America, he spent a day
or two at Princeton, under the roof of the Rev.
Dr. Finley, then President of the College at that
place. At dinner the Doctor said, 'Mr. White-
field, I hope it will be very long before you are
called home, but when that event shall arrive, I
should be glad to hear the noble testimony you
will bear for God.' 'You will be disappointed
Doctor,' said Mr. Whitefield, 'I shall die silent.'
It has pleased God to enable me to bear so many
testimonies for him during my life, that he will
require none from me when I die. No, no, it is
your dumb Christians that have walked in fear
and darkness, and thereby been unable to bear a
testimony for God during their lives, that he com-
pels to speak out for him on their death bed.'

The sudden death of Mr. Whitefield, which
took place in Newburyport, the day after his ar-
rival, in apparent good health, verified his predic-
tion.

On another occasion, Mr. Whitefield cried out,
'I am going to turn merchant to-day; I have
valuable commodities to offer; but I say not as
your merchants do, if you come up to my price
I'll sell to you, but if you will come down to my
price, for if you have a farthing to bring you can-
not be a purchaser here.' It is said that a man,
conscious of his condition as a sinner, received en-
couragement from the remark, and departed re-
joicing in hope.

'I am going,' said Mr. Whitefield, from a stage
in Philadelphia, which he had ascended for the
purpose of addressing the people, 'I am going to
set a woman to preach to you to-day.' While
the audience were all waiting to see a woman
come forward, he cried out, 'she is a Samaritan;
and she says, 'come see a man that told me all
things that ever I did; is not this the Christ?'

He that has a good God, a good heart, and a
good wife, to converse with, and yet complains
that he wants conversation, would not have been
easy and contented in paradise; for Adam him-
self had no more.

AMERICAN SUNDAY SCHOOL UNION.—The An-
nual Report of the American Sunday School Un-
ion up to May of this year, mentions the publi-
cation of more than three hundred and seventy thou-
sand volumes, together with infant school lessons,
pamphlets, Sunday School Journal, &c. &c. mak-
ing about thirty millions of pages. Such an
amount of religious reading, thrown abroad among
the children of our land, must do good as the fol-
lowing incident, lately communicated by one of
their missionaries, will show:

'In one of the western counties of Missouri, a
Sunday School was formed, which was attended
by most of the children and youth of the neigh-
borhood. There was one lad, about fifteen years
old, who refused to become a pupil, though his
parents and two of his sisters took a deep inter-
est in the school. After the school had been in
operation some time, he went one morning to see
the school, partly from curiosity, and partly from a
wish to find something in the proceedings to
ridicule. He refused to take a seat in any of the
classes; but, as one of the teachers was passing
him, he handed the lad one of the library books
to occupy his time. He could not with any ci-
vility, refuse to take a volume so kindly offered,
and upon opening it, his attention was immedi-
ately arrested, and as he advanced in the perusal
his conscience was awakened. He was obliged
to leave the school to conceal his emotions; but
his distress increased to a degree that could not
escape the notice of his family, who found him
that night praying earnestly for mercy. He has
since been admitted to the fellowship of the church
with good evidence of his piety.'

From the Cross and Journal.

NEW MARKET, Aug. 24, 1838.

Dear Br. Cole:—

Believing it will gratify the friends of Zion,
and promote the honor of Zion's King, we desire
to present, through your truly valuable paper, the
state and prospects of the regular Baptist church
in this place. A number of worthy brethren and
sisters, who had come with letters from churches
in Pennsylvania and other places, to reside in this
neighborhood, made application to join the New
Market Baptist church, but were rejected on ac-
count of their being friendly to missions.

These brethren, as they had been refused ad-
mission to this church, resolved to form a distinct
church, as soon as a preacher could be obtained.
On my first visit to this place, as a Missionary of
the Ohio Baptist Convention, I had the pleasure
of aiding brother H. Johnson, and father Stearns,
in the constitution of a church, consisting of 17
members, 12 of whom held letters from other
churches, and 5 withdrew from the New Market
church for this purpose. The services were at-
tended on Saturday and Sabbath, June 9th and
10th. Elder Johnson preached on Saturday; I
offered the prayer of recognition, and Elder
Stearns addressed the church, and presented the
hand of fellowship. On the evening of this day,
Elders Thomas and Griffiths, from Pennsylvania,
arrived, and their labors were useful. On Satur-
day, Eld. Griffiths preached, followed by Eld. John-
son; the Lord's supper was administered by brs.
Stearns and Thomas; and in the afternoon I
preached, and br. Thomas followed. While the
brethren belonging in this region left to attend
other appointments, meetings were attended by
brs. Thomas and Griffiths, and br. Griswold, from
Upper Canada. Good impressions were made
during the meeting, and a reformation followed.
At my second visit, July 7th, I baptized three per-
sons, and received four by letters;—on the second
Sabbath in August, I baptized six more; and
nearly all these are in early life, and six of these
young men. The church now consists of thirty,
of which fourteen are males and sixteen females,
and twenty are heads of families. There is still
a good state of feeling in the congregation and
there are several who are expected soon to make
a profession; so that the prospect of this infant
church may be considered as promising.

Affectionately, yours, ELI FREY.

NEW-CASTLE, KY, Aug. 29, 1838.

BROTHER WALLER.—I have been in this
place eight or ten days, preaching the cross of
Christ to its inhabitants and the vicinity. The
church was in a cold and lifeless state; but had
been praying for a revival of religion. This
church is one of the strongest and among the
most liberal in this State. I have never met with
a kinder and more hospitable set of brethren and
sisters in any part of the world. The Lord dis-
played his saving power in the conversion of up-
wards of one hundred souls; eighty-two of whom
were buried with Christ in baptism on yesterday
by brother Hulsey, the pastor of the church.—
There were 39 females and 29 males, and 24
colored persons. There are several more to be
baptized. The ministering brethren that were
present most of the time were brethren Hulsey,
Goodell, Berry, Ford and McGuire. These are
all good evangelical preachers and holy men of
God. I hope the work will continue to spread
over this country and the whole world.

Your brother in Christ, T. J. FISHER.

Mr. Venn, a faithful minister of the church of
England, who rejoiced in the hope of the glory
of God, one day, while riding on the road, fell in
company with a person of respectable appearance.
After riding together for some time, conversing
on different subjects, the stranger looking in his
face, said, 'Sir, I think you are on the wrong side
of fifty.' 'On the wrong side of fifty?'—answered
Mr. Venn. 'No, Sir, I am on the right side
of fifty.' 'Surely,' the person replied, 'you must
be turned of fifty; for you appear to be older
than I am; and I am turned of fifty.' 'Yes,
Sir,' added Mr. Venn, 'but I am on the right side
of fifty, for I am nearer my crown of glory.'

This unexpected explanation strikingly evinced
the happy state of Mr. Venn's mind; like a
minor and heir to a large estate, that feels his
heart the more gladdened the nearer he gets to
the period when he shall realize his expectation,
was looking for and hastening unto the time, when
he should be put in possession of his heavenly in-
heritance.

From the Religious Herald.

REVIVAL AT PUNGO, PRINCESS ANN COUNTY.

NORFOLK Co., Sept. 4th, 1838.

Brother Sands—One of the most glorious protracted meetings has been held with the Pungo Church, in Princess Ann county, that ever has been held there. By request, I hasten to give your readers the result, that they may be encouraged and help us to rejoice, because the Lord is doing great things for his people in this part of his moral vineyard. The meeting had been appointed previously to commence on Thursday before the first Lord's day in August. The brethren met at the place agreeably to appointment, and commenced praying to the Lord for help, and he heard their prayer, and sent his Spirit down among them. The meeting continued for eighteen days and nights. Brother Dawley, the Pastor of the church, had to preach and exhort nearly every day and night. The other ministers present, were sick nearly all the time. It was thought by the people of the Lord that there were 40 or 50 that professed conversion. Twenty-three were baptized in the way the Saviour was, to show to the people that they were not ashamed of Jesus. Nine more were buried beneath the wave last Lord's day, by brother Dawley. Some have joined other churches. Three have already been baptized by brother Brown, at Black Water. Great solemnity prevailed throughout the congregation. Large as it was day and night, there was no difference as to the behavior of the people who attended. They appeared to be serious, and seeking the salvation of their souls. There was no disturbance either day or night. Thirty-two were received and baptized—nearly all whites. Brethren, pray for us, that the Lord may carry on his work among these lower churches; that a goodly number may come and tell what their Saviour has done for them. And may the Lord pour out his Spirit upon all his churches, that we all may be enabled to rejoice together.

Yours in Christ,
SAVAGE BELL.

ACCESSIONS BY BAPTISM.

Elder Eli Ball, on Lord's day, the 2nd inst., baptized 21 persons at Burlington. Elder John Bird, 14 on the same day at Exol, and 12 were baptized at Ware's M. A., all in King and Queen Co.

In a letter to a brother in this city, Elder Anderson of Kentucky, stated that at some recent meetings, which he had attended, 100 persons were baptized; and since his return he had learned that 70 persons more had been immersed.

Religious Herald.

Extract of a letter from Brother C. Tyree, one of the missionaries of the General Association.

GREENSBRIER, August 27th, 1838.

'Just add, that the revival of which you have received some intelligence, still continues. Since the close of our protracted meeting, three more have been immersed; others are expected to follow soon. A work of grace has also commenced at Union, a church within the bounds of my labor. Some 5 or 6 at that place will be baptized at our next meeting. At both churches there are many deeply concerned for their souls.

The prospect for promoting the Redeemer's cause in this region is good. Congregations are generally large, and not unfrequently manifest much concern.—*Id.*

From the Utica Baptist Register.

ENTREATING WITH TEARS FOR THE WORD OF LIFE.—Elder A. P. Williams, Missionary, in Missouri, gives an account of a preaching tour under date of August 1. He says:

"I do not think I ever saw more interest manifested in any section of our State, or among any people. Almost whole congregations were seen to take the anxious seat. At once Christians became revived, and on the 29th, three willing converts were led into the water by Br. Scott and baptized. It seemed almost impossible to get off from this people. They would in tears entreat us to remain, or if that were impossible, to return and break to them the bread of life. The father and the son, the mother and the daughter, the husband and the wife, were seen weeping together; some for their sins and some for sympathy. It does really seem to me that we have only to thrust in the sickle and reap."

Elder J. M. Peck has recently made a tour through some parts of Missouri and the Iowa Territory. His journal of some twenty pages is full of interest. Some churches are actually becoming extinct for want of ministerial labor. He mentions an instance where certain Baptist brethren settled in Iowa, originally from the East, who had to go forty miles to get a minister to constitute them into a church! S. C.

New York, August 28, 1838.

DEAR SIR—

I did hope that the churches would come to our help, so that we should be measurably relieved; but the prospect is now rather dark; for though business has somewhat revived, money is not yet diffused through the community. If the Convention should not be able to give us a heavy lift, I know not what we shall do. We must, however, trust in Him who has carried us through former difficulties.

Yours, respectfully,
LUTHER CRAWFORD.

From the Recorder and Watchman.

WILLISTON, August 21st, 1838.

DEAR BROTHER MERIDETH:—I take this moment, to communicate to you some pleasing intelligence; and such as will perhaps, be pleasing to some of our readers. At the Mt. Bulah Church Barnwell District, S. C., of which I have the honor to be pastor—on our meeting, the 4th Sabbath in July, the hearts of Christians were warmed up, and sinners appeared to be awakened. It pleased him who will do right to send several of my ministering brethren that way on that occasion; we thought it advisable to protract the meeting, which we did for nine days—and a more interesting meeting, I don't think I have ever witnessed, although I have been at many revivals. There was no animal excitement as is common at such meetings, but all was solemn as death.

It appeared to me that none could come to the place without feeling that they were treading on holy ground. On the 9th day I had the pleasure of baptizing 21 happy converts.

The meeting broke up, leaving many seriously convicted, mourning under a load of sin and guilt, saying what shall I do to be saved—two of whom have since been converted that I have conversed with—I hope there are others. The work is still progressing.

Revivals are now springing up all around us. We had a long cold winter, but it really appears that it is passing away. And I trust that the Lord will continue the work he has commenced till 'one shall not say to his brother, know ye the Lord.'

W. BROOKES.

A rill, a stream, a torrent flows,
But pour a mighty flood!

We never forget the animation with which the hymn from which these lines are taken was sung in revivals seventeen years ago in Connecticut! The expectation of a large increase of converting grace was then cherished.

The present season, Christian reader, should witness great searchings of heart. Let us keep vigilant watch over our hearts, and lie low before God. Very low in repentance ought they to lie, who expect great things. God is able to fill the land with his glory, as it never has been filled! How merciful are his dealings! Let us mourn before him for our sins, and hope in his mercy. Immediately after a thorough survey of his own heart, the Christian should look to his household, and then to the Church, and the dark, wide world. Deep in his bosom should he ponder the question, *Is it well?*—*N. Y. Evangelist.*

A MOURNER.

Jesus was "a man of sorrows and acquainted with grief." He knew what it was to be a mourner. He once stood by the grave of a beloved friend. That friend had died in his absence, and had been buried four days before he reached the afflicted family. "Where have you laid him?" he inquired; and they led him to the grave. "Jesus wept." His grief was poignant; he wept freely; perhaps his sobs were audible. The scene was such that the spectators of it were constrained to say, "Behold, how he loved him!" What a spectacle! The Lord Jesus a mourner at the grave of Lazarus, bedewing his grave with tears.

O! is there not here consolation for the bereaved? Go, mourner, go and weep—it is not unchristian—bedew with tears the sacred spot where is "garnered up" the dust of the loved and lost. But let no murmur escape thy lips—let no repining thought disturb the serenity of thy bosom. You will come away, prepared to meet with firmer resolution the temptations of life, and with a more resigned spirit, its painful vicissitudes.

N. Y. Observer.

PRICE FOR BREAKING THE SABBATH.—A few years ago, one of the Bishops of the M. E. Church, who had been absent from his family, on a tour of duty through the United States for nine or ten months, was very anxious to get on his journey home in the most expeditious manner.—He inquired of a friend on what days the steamboat would leave P. for B. He was informed that it departed on Wednesdays and Sundays; and said the informant, 'Sir, you can go on the Sabbath for two dollars less than you will be charged on Wednesday. They will allow you two dollars for violating the Sabbath day.' Said the Bishop, 'That is not my price for profaning the Sabbath.' This occurred on Friday evening.—The Bishop continued in P. until Wednesday, notwithstanding he had not seen his family for months. At that time many were taking two dollars as their 'price' for violating God's holy law, choosing the Sabbath for starting in the steamboat, simply because they could go for less money, and would plead as a justification of their conduct, that they saved two dollars by it. This was their 'price' for a violation of the Sabbath. If men can, from any pecuniary considerations, violate one of the laws of the Lord, could they not for a sufficient price be induced to transgress any of his laws, especially if their passions or feelings should strongly incline them to do so?—*Christian Sentinel.*

INDIA.

The king of Burmah has appointed one of the Christians as governor of the Karens. This is the more remarkable, as he dismissed the missionaries from Ava, with so much premeditation.

An 'Indian female orphan Refuge,' is established midway between Calcutta and Barrackpore, under the care of Mrs. Wilson, where a considerable number of these friendless ones are fed and clothed, and educated to occupy stations of laborious industry.

A Free School at Calcutta extends the blessing of religious instruction to upwards of 400 destitute children. They are also clothed and fed and lodged at the expense of the institution.

A mountain has been discovered in Sumatra, by Mr. Muller, in 23 degrees S. Lat. 2,050 feet high, consisting entirely of the richest iron ore, without any mixture of any other mineral.

The tattooed heads of the New Zealanders, being objects of curiosity, acquire a saleable value, and become articles of a disgusting traffic. Chiefs are bribed to kill their slaves, for the sake of thus disposing of their heads! Masters of vessels set one tribe on another, and supply them with arms and ammunition, in order to procure, not living slaves in Africa, but the heads of murdered men! What atrocities are not man capable of? Civilized man too; educated amid the genial influences of Christianity!

EDUCATION IN INDIA.—The General Committee of public instruction at Calcutta, appointed by the Government, report, that the whole sum expended during 1836, was about 360,000 Rupees, or, \$180,000. They have thirty Seminaries under their care, and 4,654 pupils; all, but about 200, Hindoos and Mohammedans. The principal object is to extend the knowledge of the English language.

EIMEO.—The Queen Pomarre, was found by a rural visitor at Tahiti, engaged in the midst of a group of little girls, teaching them words of one or two syllables. The example thus set by the

first of her sex in her own country will doubtless be followed by many others.—The demon of intemperance, which brought moral sterility and desolation to these islands, has again disappeared, and the streams of salvation which make glad the city of our God, are again diffusing their healing and fertilizing effects over the length and breadth of the land.

THE YEAR 1837 IN INDIA.—To British India, the year 1837 was distinguished, 1st by the improvement of internal communication by means of a new post office act; a measure that unites all parts of the empire under one common arrangement, facilitates the intercourse of society, and gives a new impulse to the progress of improvement. 2nd, by abridging one half the distance between India and England, through the establishment of a monthly steam communication between them. 3d, by the restoration to the people of the use of their vernacular language in the transaction of all public business, of which they had been deprived more than 600 years. By means of this change, the science, the knowledge, and the improvements of Europe will be gradually incorporated in languages which no conqueror can sweep away, and which will survive all future storms of adversity.

OPPOSITION TO MISSIONS DEFEATED.—We learn from the Friend of India, that the Rev. A. F. Le Gros, a native of Switzerland, in company with two native teachers proceeded to the Mauritius, for the purpose of preaching the gospel among the Bengalle emigrants and slaves. The authorities refused him permission to land, and prosecute his labors; first, because they disapproved his object, and secondly, because he was not a British, but a Swiss subject. He proceeded at once to Britain, and laid his cause before the proper authorities, and obtained permission to return, with the missionaries, to labor unfettered at the Mauritius.—*Boston Recorder.*

FEMALE EDUCATION IN EGYPT.

"G. B. C." a correspondent of the N. Y. Observer under date of Alexandria, Lower Egypt, April 2, 1838, says:—

"A movement has been made by the Pasha recently at Cairo, in the cause of female education, which is most astonishing, and may produce important results. He has proposed to Miss Halliday, an English lady employed as a missionary teacher in Cairo, to take under her charge a female school of one hundred pupils; and the scholars with whom he begins the experiment, and sets the example to his people, in his desire to have them instructed, are his own daughters. The Princess of Egypt is the patroness of the new institution, and Miss Halliday has been presented to her Highness, with the wife of one of the missionaries in Cairo as her interpreter, under the most auspicious circumstances, with the most pleasing reception. The charge of Miss Halliday in the proposed school commences the very day on which I am writing; but whether with the whole of the proposed hundred pupils immediately, or whether her teachings will be comparatively private till assistant teachers, who have been sent for, shall be received from England, I know not. I believe that to-day she begins her course of instructions in the *harem of the Pasha*, to be continued four hours each day except Friday, the Mohammedan Sabbath, and our own Lord's day. A movement of this kind in Egypt is astonishing to a degree that makes it almost incredible; nor can anything more evidently prove the largeness of the Pasha's mind, and his superiority to the prejudices of this obstinately ignorant and superstitious people. That in the midst of this degraded country, where the women are comparatively more degraded than in any other, where the Koran itself declares that they have no souls, and where they have been regarded as mere instruments of pleasure, appendages of gratification among the furniture of an Egyptian household, the perfect slaves of the men, with scarce thought, mind, or agency of their own—that here a movement should be made for the education of females, and that it should commence in the very heart of the harem of the sovereign, so as to defy and set at naught the prejudices of all who might otherwise have opposed it,—is indeed a wonderful event. The Supreme Disposer of all events only knows to what results this new movement may lead, or to what extent and with what success it shall be carried on; but if it should proceed thoroughly and extensively for but one generation, it is certain that the Pasha has laid the foundation for an entire revolution in the habits of this country; a foundation, indeed, for the renovation of Egypt, and a preparation for the way of the Lord, an highway for the spread of the gospel, such as no other means could have effected."

PROSPECTS OF CHRISTIANITY.

M. Guizot, whose influence in the French ministry has been so great for many years, presided at the late annual meeting of the Protestant Bible Society at Paris, and made an address, from which the New York Observer's correspondent furnishes the following extract:

'Christianity had its origin in the most obscure of the provinces of Rome: and three centuries had scarcely passed, before it had conquered the Roman empire, which had conquered the world. The Roman world was very incomplete, very limited, in comparison with that which is now open before us. Christianity is now diffusing itself through the ancient world. America belongs to Christianity. Europe discovered that continent, to bestow it upon Christianity. Russia in the north, and England in the south, carry Christianity into Asia. France on the north and England on the south carry it into Africa.—Missionaries, French, German, Swiss, English, and American, plant it in the deserts. The grand uniting power of modern civilization is preparing and conquering the world for Christianity, as the world was prepared and conquered for it, in its origin, by the unity of the Roman empire.'—*Vermont Chronicle.*

DIVINE SUPPORT.—A Christian may be concerned to act in character, and adorn the profession of the Gospel, without any imputation of vanity; and opportunities, though in obscurity and retirement, will not be long wanting.

COMMUNICATIONS.

For the Christian Secretary.

WEST WOODSTOCK, Sept. 15th, 1838.

BROTHER CUSHMAN,

Having occasion to visit, a short time since, in the eastern part of the State, I witnessed such an act of christian courtesy, and clerical consistency, as never before came under my observation. I wish not to enter into the discussion of the subject of baptism, but merely to give you the facts of the case. A sister of the Congregational church feeling it her indispensable duty to be baptized and unite with the Baptist church, asked for a letter, which she was unable to obtain for a considerable time. At length, however, finding all entreaties unavailable, they consented to give her one; and that your readers may see the consistency and candor of our pedo-baptist brethren, I send you the letter, *verbatim et literaliter.*

ABINGTON, Sept. 1st, 1838.

The Church of Christ in Abington, to the Baptist Church in Hampton—Greeting.

As Mrs. Emily Davis requests us to dismiss her from her relation to us that she may be united with you, we certify that she is in regular standing in this church, and of good christian character. We are cheerful in granting her request, but are constrained to express our deep regret, that she should withdraw to a communion, from which all the members of her father's family and ourselves are excluded, and that too, for the observance of a rite which, yourselves being judges, is not essential to salvation.

In behalf of the church,

N. S. HUNT, Pastor.

I saw the recipient of this letter "go down into the water" and "come up out of the water," and she went on her way rejoicing, singing one of the songs of Zion, the train that followed joining in the music, which echoed so sweetly among the rocks and woods, that it reminded me of the scenes around the Jordan, and in Enon near to Salim, where the willing converts flocked by thousands to be immersed in the liquid streams. I wished that the author of the above letter could have been present on this solemn and interesting occasion; I think he would never write another letter like the above. One would imagine from the tone and spirit of this letter, that he thought the Baptists were so ignorant that they would receive such gross inconsistencies, and think "he was the people, and wisdom would be with him." He should have known however, that, at the present age of the world, they are not to be deceived by misrepresentations of scriptural explanations, or abstract theories of Rev. divines. It appears our Rev. Brother did not know, until told by the recipient of this letter, that the judge's family were all believers. I am astonished that he should be most 'cheerful' in granting her request, for he must feel delicate to come to a poor despised Baptist to gain information.

It may be a trial to her to leave "her father's family;" but whose loveth father or mother more than me, says Christ, is not worthy of me, and they have only to follow the commands of Christ, and they can go to the communion with her. I shall rejoice to see the day, when neither the ties of consanguinity, nor local circumstances, nor popularity, nor even expediency shall supersede the commands of Christ, but Christians every where shall walk in all the ordinances and commandments of the Lord blameless.

For the Christian Secretary.

A SAD SIGHT.

MR. EDITOR.—The following communication was elicited, by reading an extract of a letter, from Mr. Calhoun, missionary at Constantinople; copied from the Boston Recorder into the Secretary of Sept. 7th. The Editor remarks that this extract goes to show the 'darkness and superstition which prevail in the Greek church,' and furnishes a striking illustration of the tendency of the human heart to depart from God. The extract commences thus:—'In the family where I was boarding, an infant was baptized last Sabbath. It was a sad sight.' Such an expression from one who believes in, and practices 'infant baptism' seemed to me rather remarkable. True, if this superstitious rite led him to look at the moral condition of the people; if what he witnessed brought more distinctly before his mind the great abominations of these deluded heathen; he might well exclaim while looking around him, 'a sad sight.' But how the baptizing an infant should be regarded as such, by him, I cannot divine. Was it because the subject was an infant? He believes I suppose that they are proper subjects. Was it a 'sad sight' to see the infant immersed? This could not be, for the mode we are told is 'not essential.' A 'sad sight' was it to find those poor benighted heathen scrupulously attending to an ordinance, which he had come there to teach them to observe? Could it be a 'sad sight,' to thus learn that an essential article in his own creed, was believed and practiced even in that region of moral darkness? But perhaps it was not the baptism itself, but the ceremonial connected with it. And here the Missionary might feel 'sad' when he anticipated the difficulty of disconnecting the ceremonies from the ordinance, in the minds of those heathen, even after their conversion. He might have realized how unenviable the task would be, of teaching them to relinquish all their idolatrous rites but one, and to retain that, in the modern form. Again was it a 'sad sight' to see the ordinance of the supper administered to that infant? But if it was baptized into the church, and became a member of it, as many Pedobaptists at the present day contend; why should it not partake of the emblems? To admit it to one ordinance and shut it out from the other, I should think would be a 'sad sight' to a Pedobaptist, as it would look like 'close communion.' But is it not probable that it was rendered 'a sad sight' to the missionary, in consequence of the belief of the parents, that baptism was a *saving* ordinance. He says 'I had a long conversation with the father of the child, and he seemed to think that if it died without baptism it would be lost; but if it was baptized and then died, it would certainly be saved.' Though the evidence of such blind superstitions in a heathen, should make the christian feel sad, the traces of it among enlightened christians must cast a deeper gloom over his soul. And have we not some reason to think, there are

those among us who regard their infants as *safer* after baptism than before? And does not the requiring of church members to present their children for baptism, as a condition of their own membership; give an importance to the institution calculated to encourage such a belief?

Had a Baptist used the language quoted at the head of this article, it could have elicited no remark. Nor have we to go to any distant quarter of the Globe, to witness scenes, which to us are 'sad sights.' And they are the more so, because enacted by enlightened christians, instead of benighted heathen. We have only to enter a Pedobaptist church. There we see the little infant, of a few weeks old, presented at the altar, upon which stands the consecrated basin,—we see a professed minister of Jesus Christ solemnly wet his fingers and lay them upon the forehead of the child, saying, 'I baptize thee in the name of the Father, Son, and Holy Ghost, Amen.' It is a sad sight. It looks to us like trifling with a positive institution of the Saviour. There too we see adult believers taking the vows of God upon them, covenanting to walk with the people of God, promising to love and obey the Saviour, and yet refusing to submit to that ordinance—which was evidently designed to signify their separation from the world, and test their obedience to Christ. And when we ask why they are not baptized; we are told that their parents have done it for them. Query. Why could not their parents obey all Christ's commands for them? But this to us is 'a sad sight.' We think we see the traditions of men, usurping the place of the ordinances of God; a human rite originating in a corrupt church, assuming the authority of a divine institution.

It must be 'a sad sight' to witness the idolatrous practices of the heathen; and we should feel our obligation to pray and labor that they may be enlightened, and led to embrace the truth as it is in Jesus. But is it not a sadder sight to see a ceremony enacted in a Christian Church, and dignified with the name of a gospel ordinance, which has neither precept or example in the scriptures to sustain it?

Brethren let us keep the ordinances as they were delivered unto us; and remember the danger of adding to the things written in the scriptures. I know we may be called bigots & illiberal, and looked down upon with contempt; let us carefully copy our Saviour's example; when we are reviled, revile not again. Let us contend for the faith once delivered to the saints, 'speaking the truth in love.'

For the Christian Secretary.

GOOD OLD TIMES.

MR. EDITOR,

Nothing is more common than to hear people complain of the present times, and praise those which are past. This spirit of dissatisfaction with things as they are, and the attendant disposition to exalt those which are passed away, has existed in every age, and will be found to have pervaded all classes of society. If we look into the oldest writings now extant, we shall find many passages to confirm this position; and we can scarcely mingle in society without hearing of those good old times, which were in every respect so much better than the days in which we have the misfortune to live.

It is amusing, and by no means useless, to observe the confidence with which this assumed deterioration of human beings and human affairs has been asserted and maintained in every period of the history of mankind. Homer laments the decreasing strength, and the wanting courage of the age in which he lived; and nearly all the writers of antiquity represent human affairs as proceeding from bad to worse.

The writers of modern times have been not less unanimous, in exalting the past at the expense of the present. It is always in the days of our fathers or grandfathers, that every thing prospered. It was then that business was much more profitable, and attended with much less risk. Industry and attention were then sure of their reward; no such failures and losses as we now witness. The rich were attentive to promote the comfort, and relieve the necessities of the poor, and the poor were respectfully attached to the rich, as their friends and benefactors.

Such are the opinions with which the writings and conversation of every age have abounded; and it is in vain to seek for the happy period which successive writers describe to have ended with the last generation.

I have been led to these reflections, by observing that the writings of our best authors who lived a hundred years ago, contain exactly the same complaints of the times, as we hear every day in conversation, and read in newspapers, and other periodical publications. This similarity would induce a thinking man to conclude, that there were then, as there are now, many things requiring amendment; and I believe it to be true, that human affairs, and human characters, have always been chequered with good and evil. Piety and hypocrisy, prosperity and distress, wisdom and folly, virtue and vice, may be found to have existed in every period, of which sufficient record remains. There have always been such variations, and they must continue to exist, while human depravity and divine grace continue to divide the world. It is however true, that there is a continued progressive improvement in the situation and characters of the human race, but it is not until the harvest, that the wheat shall be thoroughly separated from the tares, or that righteousness and peace shall reign with absolute and universal sway.

There are one or two useful practical observations which may be drawn from this subject. A knowledge of the fact, that in all times men have found something in their own situation, or in that of their country, of which they have thought it reasonable to complain, may teach us to form a just estimate of human affairs, and by contracting our desires and lessening our expectations, may enable us to bear with more equanimity the evils allotted to us, and cause us to receive with more gratitude the blessings with which we are favored.

These considerations may likewise teach us to avoid in our own person, and as much as possible to repress in others, that spirit of discontent with the times, which is so general and so useless. Instead of wasting our time and enfeebling our spirits in lamenting what cannot be bettered, or in fruitless wishes for what cannot be obtained,

POETRY.

JESUS.

BY MRS. SIGOURNEY.

"Unto him who loved us and gave himself for us, and washed us from our sins in his own blood."—*Revelations.*

How hath he loved us?—Ask the star,
That on its wondrous mission sped,
Hung trembling o'er that manger scene,
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—no room.

Judea's mountain lift your voice,
With legends of the Saviour fraught,
Speak, favored Olivet—so soft,
At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he loved us?—Ask the band
That fled his woes with breathless haste:
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee!

Ask of Gethsemane whose dews
Shrunk from that moisture strangely red,
Which in that unwatched hour of pain
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How hath he loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at his fearful cry—
O ask no more! but bow thy pride,
And yield thy heart to him who died.

From the Louisville Literary Register.
THE BLIND METAPHYSICIAN.

Having occasion in 1828 to pass the autumn in H—, Mass., I took a seat on the Sabbath in the village church, with the family who hospitably received me. As the audience rose to seek the blessing of God upon the exercises of the first season of public worship, at which I was present, my attention was attracted towards an elderly gentleman standing in a conspicuous part of the gallery. His tall and commanding figure, set off in a plain but neat attire; his noble countenance, in which were blended the tokens of deep meditation and of afflictions meekly borne; his broad, high forehead, revealing itself amid his white locks, the ornament and crown of his old age, most forcibly arrested the curiosity which the devout expression of his countenance could not fail to reprove. Indeed, my attention during the whole season of worship was painfully divided between the bewitching attractiveness of that countenance, and the duties of public worship, rendered more than ordinarily solemn by the eloquence of the preacher.

Upon inquiry, I ascertained that the object of my interest was a blind basket-maker. It had not occurred that he was deprived of sight, for I observed that his countenance was steadily turned towards the preacher, or the choir of singers, as they severally led in the devotions of the sanctuary. I soon learned, upon inquiry, that his countenance had not done him partial justice, in the indications it afforded of masculine strength of mind, meekness of temper, and fervor of piety.

Taking an early opportunity to call upon him, I found him busily employed at his occupation, and by his side a young lady, who was reading aloud to her blind uncle from a newspaper. He received me very cordially, with the common, though from him the singular and affecting phrase, 'I am very glad to see you.' Seating me by his side, he continued his occupation, and turning towards me his countenance, the beauty of which had been marred, though it could not be destroyed by the cruel ignorance which had deprived him of his sight, he immediately engaged in earnest conversation.

He had read, as he expressed it, all the standard works in the language to which he had found access. With the writers, especially on Metaphysics and Didactic Theology, he was quite familiar. In the former department, Locke was his favorite, to the exclusion of the late Scotch metaphysicians. During the discussion, into which we entered, in relation to certain doctrines of that great man, which are now denominated 'exploded opinions,' he soon convinced me, that if the later writers had obtained any victories over those of the Locke school, I, at least, was not the man to follow them up against this defender of the original philosophy. The language in which he clothed his remarks was distinguished for a degree of precision in the use of terms which of itself was sufficient to establish his claims as a profound and accurate thinker. He remarked, incidentally that much of the difficulty attending metaphysical discussions arose from the indefinite and perplexed use of terms; and that he had often desired an acquaintance with the languages from which these terms were derived, that he might be the better able to affix to them their exact significations.

In answer to inquiries, respecting his knowledge of color, he stated that, having heard the phrases 'black injustice,' 'dark despondency,' and the like, he had come to attach to the word black, the notion of terror and gloom. Having heard that the unclouded heavens were blue, he regarded that color as something expressive of peace and serenity. Green, he said, was something joyful and cheering, as spring was the season of green. Red implied ferocity and cruelty, as the battle-field was red. White was expressive of innocence and purity; and so on, as to all the primary colors. As to the manner in which he applied his conceptions, he told me that when purchasing figured calicoes for his family he inquired what combination of colors were stamped upon the article. If told green and white, for instance, he would consider how the symbols of these colors, joy and innocence, would appear, if united in the same person, and in like manner in regard to all the combinations of colors which were presented to him for examination.

Having been deprived of his sight at an early age, by the prescriptions of an ignorant quack, he had lost all remembrance of the sensations

produced by sight—and the only idea which he could form of that sense, was the beautiful one, that it was the faculty of feeling at a distance.

The occupation of this eloquent blind man affords him a small income, which, together with the proceeds of a few acres, enable him to obtain a comfortable support for himself and mother, and perhaps a niece or two, one of whom spends a few hours of each day in reading to her uncle from such books as fall within his reach.

It is remarked by philosophers, that those who are deprived of any of the senses, will often do much to supply the deficiency, by the perfection to which they bring the powers of other senses. The truth of this interesting statement is confirmed by the case of this individual. I was informed that he usually procured the materials for his baskets, by cutting the timber with his own hands. He has become entirely familiar with the forests in this vicinity, and goes out alone with his axe, discovers by the sense of touch the particular kind of oak suitable for his purpose, cuts down the tree, and takes from its trunk a stick as large as he can conveniently carry. He feels no apprehension of being crushed by the tree, as he can easily judge of the direction in which it will fall, from the course towards which it inclines; or if it be perpendicular, from the position of the larger trees around it. If it be in an open field, he judges that it will fall in a direction opposite to the hills or forests which may be sufficiently near to protect it from the winds. He was once asked in what direction a tree would fall which stands on an open plain, unprotected by hills or forests, and which has a pendulous trunk. His reply was, that as the prevailing winds of that region are from the northwest, and usually cause a preponderance of the limbs of the tree in the opposite direction, it will fall towards the southeast—a remark which is said to be correct, but one which I presume has escaped the observation of most of those who have eyes to see.

The eloquent old gentleman is, I believe, yet living, patiently resigned to his great privation, awaiting the period when, with the joys of a future world, a new sense will be his peculiar portion, and dwelling with inexpressible delight upon that promise of Holy Writ, 'There shall be no night there.'

TWENTY FIVE CENTS WORTH OF TEMPERANCE.

A few days ago a couple of roistering youths, who had been partaking of refreshment at one of the bar rooms, which, for the good of community, abound in the vicinity of Boston, drove up in a stylish horse and gig, to the door of a Temperance Hotel, not a thousand miles from Mount Auburn. They were dressed like gentlemen, but demeaned themselves like blackguards. After staring and grinning in the most insulting manner at some ladies (boarders) seated near the windows in the second story, they entered the house, and seeing only a boy present, became quite clamorous for 'Twenty-five cents worth of Temperance, done up in a piece of brown paper.' Their conduct was so offensive, that the master of the house who was employed in his workshop a few rods distant, was sent for, and informed of their proceedings. He entered the room, and asked one of the young gentlemen who was eyeing him in a very impudent manner, if he was the person who wanted the twenty-five cents worth of temperance, 'yes' replied the buck, 'and I wish you would hand it along pretty—quick.' Certainly, said the landlord, with a countenance as calm and smiling as Nick Biddle's, you shall have it without any unnecessary delay. So saying he took him gently by the collar, and led him, maugre all his struggling, to the door, and while standing on the door-stone, with numerous spectators of both sexes enjoying the scene, he coolly lifted up his foot, and in the shape of a most tremendous kick, which sent the young 'gentleman' involuntarily several yards into the road, he administered a rebuke for impudence, which, evidently from sundry hideous contortions of his visage at the time, was severely felt, and which will not, probably be soon forgotten. 'Now, said the landlord, in a very pleasant yet determined tone, 'I have given you twenty-five cents worth of Temperance and you may do it up in a piece of brown paper, or a strip of red rag as you please.' The youths appeared to be well satisfied with the sample which they got, for they entered their gig and drove rapidly off towards Fish Pond.—*Boston Journal.*

HYDROPHOBIA.—Hydrophobia has been more rife this season than ever before. A sprightly child was bitten in Nassau street, and died some days ago. A gentleman who visited it in company with the Physician, says that when he went in, the innocent thing was amusing itself with its playthings on the floor; but soon the horrid spasms returned, and before night it was a corpse. The conduct of a gentleman in Philadelphia a few days ago, illustrates a sportsman's feelings. He had a neighbor who was a sportsman and kept a favorite dog. While he was absent in the morning, that dog snapped at his little daughter, who was playing in the street, and slightly bit her ear. When the Father came to dinner, his wife said, 'Our little Emma was bitten by a dog this forenoon.' 'Do you know what dog?' said the Father. 'Yes, it was Mr—'s dog.' The Father soon repaired to his neighbor's and inquired for the dog, which was in the yard. He related the circumstances to the owner, and requested liberty to kill the dog. The owner refused. The Father drew a pistol from his pocket. 'That pistol,' said he, 'shall take life. The life of the dog will satisfy it; but it shall take any other life which is placed between me and him.' So saying, he walked to the dog, and shot him dead. Yet what parent, for ten thousand dogs, would consent to place a child in the condition of his.—*Journal of Commerce.*

Pruning needful.—A Christian, for the sweet fruit he bears to God and men, is compared to the noblest of all plants, the vine. Now as the most generous vine, if it be not pruned, runs out in many superfluous stems, and grows at least weak and fruitless; so doth the best man if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned, that I may grow, rather than be cut up to burn.—*Bishop Hall.*

NEW BOOKS.

EGYPT, Arabia Petrea, and the Holy Land, by an American, Greece, Turkey and Europe, by do. Dick's Celestial Scenery, New Ed. Hill and Valley, Modern Society, Memoir of Mrs. Taylor, McCrie's Lectures on the book of Esther, Young Ladies' Gift, 2d Series, Memoir of H. Sinclair, Our Protestant Forefathers, Lily of the Valley, A Leaf from the Tree of Life, Christian Confidence, by Dr. Spring, Advice to a Young Christian, For sale by **CANFIELD & ROBINS.**

Sept. 14.

NEW FALL GOODS.

AARON CLAPP has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadclothes, Cassimeres, Sattinets; a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mouseline de Laines, London and French dark Calico Prints, Chally Patterns, a large assortment of Shawls and Ribbons, Gloves, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirtings, Tickings, Nun Bonnets, Travelling Baskets, Shell and Horn Combs, Bead Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.

Sept. 14.

AGENTS WANTED.

THE subscribers will give employment to a number of faithful agents in circulating a very popular work.

Hartford, Sept. 12.

BABYLON.

A Poem; by C. W. Everest, now in press, and will soon be published.

Sept. 14.

Cash paid for Pork in the Hog.

The subscriber will commence purchasing Pork in the Hog about the 16th of Sept. Persons having Pork to dispose of, are invited to call and make arrangements with the subscriber, previous to bringing it to market. The highest price will be paid if it is the first quality, and if not, price accordingly: the cases or skins will be expected with the Pork, for making Sausages. Also, will purchase Sage. New Lard, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, so that the people may not be disappointed when they come. All are invited to come, that have money to buy.

J. M. GLAZIER.

No. 79 State street.

September 6.

NEW BOOKS.

POETRY of Travelling, by Mrs. Gilman. Coleridge's Poetical Works, in three vols. Henry Heist by Jacob Abbot. Devotions at Home. Language of Flowers. Book of Flowers. Basket of Flowers. Gardner's Music of Nature. Young Ladies' Library, in six vols. Young Husband's Book. Young Wife's do. Cunningham's Life and Works of Burns, in 4 vols. Just received and for sale by **CANFIELD & ROBINS.**

August 10.

New England Sabbath School Union, Question Book, Vol. 1st, SECOND EDITION.

So great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1 50 per dozen.

Hartford, July 20, 1838.

JUST RECEIVED AND FOR SALE BY CANFIELD & ROBINS, A large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.

Those desirous of purchasing will call. All orders from the country shall receive prompt attention. Also, Just Received, NEW BOOKS. Tindale's Medical Philosophy. The Mother in her family, by Dr. Alcott. Biblical Analysis or Topical arrangement of the Scriptures. Clark's Lectures to Young People.

July 13.

WANTED,

ASOBER, respectable man, who has been accustomed to the general business of an Ingrain Carpet Factory, to attend to the Warehouse, &c. One who has been accustomed to the Drawing of Carpet Designs, and shading of Carpets, would be preferred. Also, a Carder and Spinner. None need apply unless they can give good references. Address, post paid, to **HENRY WHINFIELD & CO.**, Ingrain Carpet Manufacturers, Poughkeepsie, Dutchess county, N. York.

Poughkeepsie, August 7.

Pensions to Widows. THE provisions of the Pension laws, in favor of Widows of Revolutionary Officers and Soldiers, having been extended so as to include all those Widows who were married previous to the 1st of January, 1794, to men who had served as much as six months in the Revolutionary War. The subscriber offers his services to such as may wish for them in preparing and presenting their claims. And as he has the pay Rolls of many companies, some of which cannot be found any where else, his services under these advantages he believes have been found useful; any communications for him, sent to the Probate Office, the Pension Office, the Comptroller's in Hartford, or to his own office at East Windsor Hill, will be promptly attended to.

JESSE CHARLTON.

East Windsor Hill, July 26, 1838.

Hartford Female Seminary. THE Fall Term of this Institution will commence on the first Wednesday of September, and will continue 22 weeks. For further information apply to the subscriber.

August 8.

W. S. CRANE, DENTIST. Exchange Buildings, North of State House. REFERENCES—Messrs. E. & J. Parnleys, J. W. Crane, M. D., J. D. Stout, M. D., E. E. Bryan, New York. March 31st, 1838.

READ the following interesting and astonishing Facts!!

THE following are amongst upwards of TWENTY FIVE THOUSAND CURES performed in ONE YEAR by the use of Dr. W. EVANS' Medicine. Principal Office is at 100 Chatham street, N. Y. where the Doctor may be consulted personally, or by letter (Post Paid) from any part of the United States, &c. Persons requiring Medicine and Advice, must enclose a Bank Note, or Order.

ON LOW SPIRITS. Low Spirits is a certain state of the mind, accompanied by Indigestion, wherein the greatest evils are apprehended upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen, technically called Hypochondria, which are situated on the right or left side of that cavity, whence comes the name—Hypochondriasis.

SYMPTOMS.—The common corporeal symptoms are, flatulency in the stomach or bowels, acid eructations, costiveness, spasmodic pains, giddiness, dimness of sight, palpitations, and often an utter inability of fixing the attention upon any subject of importance, or engaging in anything that demands vigor or courage. Also languidness; the mind becomes irritable, thoughtful, desponding, melancholy, and dejected, accompanied with a total derangement of the nervous system. The mental feelings, and peculiar train of ideas that haunt the imagination and overwhelm the judgment, exhibit an infinite diversity. The wisest and best of men are as open to this affliction as the weak-st.

CAUSES.—A sedentary life of any kind, especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse, or exercise, a dissolute habit, great excess in eating and drinking, the immoderate use of mercury, violent purgatives, the suppression of some habitual discharge, (as, the obstruction of the menses,) or long continued eruption; relaxation or debility of one or more important organs within the abdomen, is a frequent cause. **TREATMENT.**—The principal objects of treatment are, to remove indigestion, to strengthen the body, and to enliven the spirits, which may be promoted by Exercise, Early Hours, Regular Meals, and Pleasant Conversation. The bowels, (if costive,) being carefully regulated by the occasional use of a mild aperient. We know of nothing better calculated to obtain this end, than **DR. WM. EVANS' APERIENT PILLS**—being mild and certain in their operation. The bowels being once cleansed, his inestimable **CHAMOMILE PILLS**, which are tonic, anodyne, and anti-spasmodic, are an infallible remedy, and without dispute have proved a great blessing to the numerous public.

Some physicians have recommended a free use of mercury, but it should not be resorted to; as in many cases it will greatly aggravate the symptoms.

To James Dickson, 36 Cornhill, Boston, Agent for the sale of Dr. Wm. Evans' Chamomile Pills

Lowell, Nov. 15, 1836.

Dear Sir—Knowing by experience that every reference that the afflicted receive of the beneficial results of medicines, I cheerfully offer mine to the public, in behalf of Dr. Wm. Evans' Chamomile Pills. I have been afflicted for the last ten years, with distress in the head and chest; often so bad as to deprive me of sleep for the night, or four nights in succession, but have never found relief by any of my friends' prescriptions, until my wife saw the advertisements in the paper: when she persuaded me to send for some, which I did, and obtained two boxes and bottles, which resulted in almost completely restoring me to health, although I have not yet entirely finished them. Should you consider this any benefit to yourself, or the public, you have my cheerful permission to publish it.

Yours respectfully,

THOMAS K. GOODHUE, Centralist.

ASTHMA, THREE YEARS' STANDING.—Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms.—Great languor, flatulency, disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach, drowsiness, great debility and deficiency of nervous energy. Mr. R. Monroe gave up every thought of recovery, and one day, after sitting on the couch of despair, he noticed in a p. b. paper some cures effected by Dr. Wm. EVANS' MEDICINE in his complaint, which induced him to purchase a package of the PILLS, which resulted in completely removing every symptom of his disease. He wishes to say his motive for this declaration is that those afflicted with the same, or any symptoms similar to those from which he is happily restored, may likewise receive the same inestimable benefit.

LIVER COMPLAINT, TEN YEARS STANDING.—Mrs. HANNAH BROWNE, wife of Joseph Browne, North Sixth st. near Second st., Williamsburgh, afflicted for the last ten years with the Liver Complaint, completely restored to health through the treatment of Dr. Wm. EVANS.

SYMPTOMS.—Ha'ital constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of the menses, pain in the right side, could not lie on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement in the functions of the liver.

Mrs. Browne was attended by three of the first physicians, but received but little relief from their medicine; till Mr. Browne procured some of Dr. Wm. Evans' medicine, and preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to intimate.

JOSEPH BROWNE.

City and County of New York, ss. Joseph Browne, of Williamsburgh, Long Island, being duly sworn, did depose and say that the facts as set forth in the within statement, to which he has subscribed his name, are just and true.

JOSEPH BROWNE.

Husband of the said Hannah Browne.

Sworn before me, this 4th day of January, 1837.

PETER PINKING, Com. of Deeds.

REMARKABLE CASE OF ACUTE RHEUMATISM.—with an Affection of the LUNGS—cured under the treatment of Dr. Wm. EVANS, 100 Chatham street, New York. Mr. Benjamin S. Jarvis, 13 Centre st. Newark, N. J. afflicted for four years with severe pains in all his joints, which were always increased on the slightest motion, the tongue preserved a steady whiteness; loss of appetite, dizziness in his head, the bowels commonly very constipated, the urine high colored, and often a profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing, with a sense of tightness across the chest, like a great want of due energy in the nervous system.

The above symptoms were entirely removed, and a perfect cure effected, by Dr. Wm. Evans.

BENJ. S. JARVIS.

City of New York ss.

Benjamin S. Jarvis being duly sworn, doth depose and say, that the facts stated in the above certificate, subscribed by him, are in all respects true.

BENJ. S. JARVIS.

Sworn before me, this 25th of November, 1836.

WILLIAM SAUL, Notary Public.

96 Nassau street.

DR. WM. EVANS' OFFICE. No. 100 Chatham st. where he can be consulted at all times.

PRINCIPAL OFFICES FOR THE SALE OF DR. W. EVANS' Camomile and Aperient Pills.

NEW YORK—100 Chatham street.

PHILADELPHIA—19 North Eighth street.

BOSTON—36 Cornhill.

THIS VALUABLE MEDICINE is to be had of the following Agents.

JAMES B. GILMAN, Druggist, No. 201 Main street Hartford; HUGHES & HALL, Middletown; JOHN A. WEED, Norwalk; DAVID MITCHELL, Church street, New Haven; WM. S. WOOD, Stamford; J. W. TAY, LOR, Westport; N. S. WORDEN, Bridgeport; IRA N. YALE, Meriden; JOSIAH EDWARDS, Berlin.

May 18.

WATCHES AND JEWELRY. STEELE & CROCKER

Have just received from New York, and are now opening A LARGE and splendid assortment of goods in their line—consisting of GOLD and SILVER WATCHES, of all kinds, and at all prices—some of them of very superior quality and art, and some of a complete and beautiful assortment of JEWELRY, Breast Pins, Ear Rings, Finger Rings, Lockets, Chains, &c., all of the latest style, and best workmanship.

—ALSO—GOLD & SILVER SPECTACLES, a full supply—warranted first rate. Clocks and Watches repaired in the best manner, and at the shortest notice.

Aug. 31.

NEW FALL GOODS.

A. F. HASTINGS Is now opening a complete assortment of seasonable DRY GOODS, among which are

BROAD CLOTHS, CASSIMERES, AND SATINETTES, in a fresh and full assortment, some desirable styles for Boys' wear; MERINOES, an assortment rarely met with, in almost every quality and color, some of which for beauty, are seldom if ever equalled; BOMBAZINES, a complete assortment; CHALES, MOUSLIN DE LAINE, of entire new patterns, and cheaper than ever offered; FLANNELS, in white and all colors; some figured, patent do, warranted not to shrink in washing; SILKS, an entire full stock, among them are splendid Jet, Blue Black and colored, some small figured ones, the handsomest ever brought to the city.

The success the subscriber has met with in this branch of his business, has induced him to pay special attention to the fabric as well as richness of the article, and those who want durable and good Silks, will find it for their advantage to examine his stock.

Rich fall and winter French, English and American CALICOES, of modern patterns, among which are some Mouslin De Laine patterns. SHAWLS, HANDKERCHIEFS, &c. &c.

DOMESTIC GOODS in every style, Waltham and Hamilton Cottons, Cotton Yarn, Worsted for Working, Marking Canvass, &c. &c.

All new, and as cheap as can be found in any establishment in the state.

Hartford, Aug. 31.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.	Junius S. Morgan,
Albert Day,	Ezra White, Jr.
John D. Russ,	ELIPHALET TERRY, Pres't.
JAMES G. BOLLES, Sec'y.	
March 23, 1838.	

PROTECTION

Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or amply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE

David F. Robinson,	Hezekiah King,
Wm. W. Ellsworth,	Asahel Saunders,
Henry Hudson,	S. B. Grant,
Thomas C. Perkins,	Henry Waterman,
Charles H. Northam,	Joshua P. Burnham,
Ebenezer Flower,	Francis Parsons,
Alexander H. Pomeroy,	Jeremiah Brown,
Philip Ripley,	Lemuel Humphrey,
William Kellogg,	B. W. Green,
James M. Bunce,	George R. Bergh,
Edmond G. Howe,	Chas. H. Brainerd,
Thomas Belknap,	Morris Earle.

DAVID F. ROBINSON, Pres't.

JAMES M. GOODWIN, Sec'y.

March 23, 1838.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace,	Stephen Spencer,
Thomas Belden,	James Thomas,